

THE  
EXPOSITOR  
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JOURNAL OF PRACTICAL CHURCH METHODS



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# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## PURELY BUSINESS

**T**ODAY, more than ever, the United States stands as a nation of churches, old and new. Religious shrines of all faiths have followed the course of America's history from early colonization to the present day.

Among the oldest, still standing, are the rustic parish churches of Virginia and the adobe structures of the early Franciscan missionaries of the Southwest and the far West. The most aged of these churches is San Miguel in Santa Fe, New Mexico, whose history reaches far back into the early 17th century.

The early churches of Virginia and Boston were linked closely with the events of the Revolution. The lanterns that signaled Paul Revere to start his famous ride were hung in the tower of Old North Church, Boston, erected in 1723.

The rafters of St. John's in Richmond, Virginia, rang with Patrick Henry's, "Give me liberty or give me death." Washington, George Mason, Thomas Jefferson and Richard Henry Lee met there in public meetings.

The oldest known Jewish house of worship in the United States, Touro Synagogue, at Newport, R.I., has in its files a letter from George Washington that states in part, "bappily the government of the United States . . . gives to bigotry no sanction . . ."

Today, church construction is at an all-time high. Churches are going up at a record \$500,000,000 rate compared with last year's construction valued at \$472,000,000. U. P.

# SEPTEMBER, 1954 Vol. LVI No. 9 C O N T E N T S

The Waning Power of a Great Heritage.	
Fred. Andrew Roblee	293
John's Threefold Testimony	
Wm. C. Skeath	296
Purely Business	290
Editorial Columns	297
A Ray of Light	
Hearts and Eyes	
Church Methods	298
Men and Missions Day	
Installation Suggestions	
Your Church Paper	
Crowns for Achieving	
Harvest Home Festival	
Thanksgiving Prayer	
Sermons	303
How Shall I Pray	
Clarence E. Macartney	
With Him (Communion)	
Claude Richmond	
Adam's Apple	
W. Goddard Sherman	
Then There Was One	
T.N. Tiemeyer	
Junior Sermons	
The Half Horse	311
A Harvest Thought	
Illustrations	313
John H. Johansen	
Recent Books	316
Topical Index	321
Buyers' Guide	322

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# THE WANING POWER OF A GREAT HERITAGE

FREDERICK ANDREW ROBLEE

ALL IS not well with America! We have heard about the 'mess' in Washington, and it is serious. Very little, really, can be done about it, however, until we Americans frankly face the unwelcome truth that the 'mess' in Washington is the reflection and intensification of the mess in most every city and town; yes, and in countless of our lives. There is a serious condition of moral delinquency abroad in our land, and what makes it possible, and therefore is just as serious, is our widespread cynicism and indifference.

I am sure that many of you recall Kipling's "Jungle Book" stories. If you do, you will remember the one called "Letting in The Jungle," which describes the relentless forces of the Indian Jungle moving in on and overcoming the cleared place where human beings were living. It reminds us of the ceaseless struggle which is going on between the forces of the jungle and the forces of civilization. No let-up in this battle is ever possible if we are even going to preserve our civilization, not to mention advance it!

We have reason to be concerned about many things, these days, but there is one underlying cause of our serious problems which is all around us and in which we too, share, and yet it goes almost completely unnoticed. When the history of America in the Twentieth Century is written, it may well be that the historians may say that a leading cause of our national decline was *the progressive disregard of a religious observance of the Lord's Day*. It may well be that they will write that the churches became more and more empty, or at least proportionately less full compared with the greater population, that divorces increased until the home-life of the people was almost completely wrecked, that crime and juvenile delinquency increased to an appalling degree, and that everywhere men and women were tired and nervously exhausted,

having lost the sense of meaning, purpose and glory of life. I say that this may be the judgment of history, and if it is, I am quite sure that one major reason which will be given for the decline in America, will be the loss of Sunday as a day of spiritual renewal.

A few years back an advertisement appeared in 41 of the leading metropolitan newspapers in the United States, setting forth the advantages of an 'ad' in the comic sections of the Sunday papers and giving this description of the American Sunday:

*"Sunday morning . . . no alarm clock at the alert, no bus to catch, no working dateline or deadline . . . letdown for most of us from the long week past, lull before the week to come . . . the one time in the week to linger at the breakfast table for an extra cup of coffee, to listen to the kids chatter, to loaf through the Sunday paper . . . to think, to talk, to plan, to play . . ."*

The historians, looking back, may well say that apparently it never occurred to the writer of this advertisement or to the great newspapers that approved it for national circulation, that there was anything missing in the Sunday they described. "Letdown," "Kids chatter," "loaf," "talk," "play," - but no Christian education, no public worship, no reverence before God. And the historians may hold that it did not seem strange or ominous to the people of America in the 1950's. The American Sunday has become just that sort of day!

But why link the secularization of Sunday with the "mess" in Washington and elsewhere; why link it with divorce courts and the increase in crime and juvenile delinquency; and why link it with the loss of the meaning and purpose and glory of life? Why, you ask? Because the waning power of the great Sunday heritage in this



country is just that serious!

Only a very few Americans would deliberately take the position that Christianity is unimportant and has no vital part to play in the future welfare and happiness of our nation. Very few would openly try to maintain such a negative and absurd position. On the contrary, most Americans would say that Christianity and the church are very important. They would even be willing to fight for them! But inconsistently, many of these people do not seem to realize that neither Christianity nor the Church can possibly be very strong or significant so long as Sunday is desecrated. Sometimes people wonder why the Church, with its largest membership in history, is so weak in actual Christian influence. Well, we are looking right now at one of the most important reasons. Less than one fourth of Protestant Christians are in church on an average Sunday. And the consequence? Voltaire was right when he said that if you want to weaken the Christian religion just get people to stop observing the Lord's Day!

A study of the French Revolution and the American Revolution reveals many interesting parallels and many still more interesting differences. The revolt of the people of France against tyranny was long overdue. The great ideals of liberty, equality and fraternity were and still are dear to every American. But in France, the attempt was made to establish these in a very thin secularistic soil. What was the result? In 14 months during which the observance of the Lord's Day was prohibited, there were 20,000 divorces - more divorces than in any previous five year period. The rights of life and property were submerged in a reign of terror, and the way was opened for the rise of Napoleon, the first modern dictator!

In the same era, another great revolution was taking place on this side of the Atlantic. The same ideals - liberty, equality, and fraternity - were proclaimed, but they were cultivated in a very different soil. In America, the founding fathers had ploughed and fertilized the soil with religious faith and devotion. And this made a very great difference. On this side of the Atlantic, the ideals of democracy firmly planted in Christian soil, gave rise to an enduring constitutional

and representative form of Government. Is it possible now for our Constitution and our Government to endure in a thin secularized soil? Can anyone really believe that it can? Here, then is why the waning power of a great Sunday heritage is so very serious.

A little more than a hundred years ago DeToqueville, the French writer, historian and commentator on American life, paid a visit to this country. On Saturday he saw people very busily rushing about. Then came Sunday morning, and feeling the hush of the Lord's Day, he said to his host, "Is someone dead?" "No," he was told, "this is the Christian Sabbath." Later DeToqueville wrote, "*America is great and strong because the spirit of the Pilgrim fathers has so permeated the people that as a whole, they take one day in seven to stop, reflect, and worship.*"

This is the way our country appeared to a distinguished visitor a hundred and seventeen years ago. Is it not deeply disturbing to realize that no such description of America is possible today?

The individual implications of the matter are just as true and urgent as are the social implications.

A minister was called to see a dying man who was afraid to die. The minister talked to him about God and the things of the spirit. The unhappy man said, "But you see I have been too busy for these things. I have never had time." Think a moment. This man said he had never had time, but actually he had had over 4,000 Sundays! He had had all those Sundays, but had missed them and wasted them.

Students of the most ancient times tell us that apparently from the dawn of history, human life has moved in a cycle of seven days. One day out of seven was a day of rest. This certainly was true among the ancient Hebrews, but the Sabbath was far more than merely a day of rest. It was the keystone of all the religious and ethical life of the nation as a whole and of individuals in particular. It was one of the basic ten commandments and it stood between and united the laws governing man's duty to God and man's duty to man.

*Remember the Sabbath Day to keep*



it holy.

In Jesus' day, the Pharisees had formalized and legalized Sabbath observance until much of the joy and spiritual power had gone from it. In His condemnation of this kind of religion, it also was inevitable that the Master would condemn this kind of observance of the Sabbath. On one occasion, His disciples went through the fields on the Sabbath, and being hungry plucked some ears of grain. When the Pharisees heard of it they were horrified and protested to Jesus. The Master defended His disciples, saying, "The sabbath was made for man, and not man for the sabbath." In other words, Jesus said that this great day is really one of the vital things in human life, but don't spoil it by unintelligent prohibitions. The Pharisees, on another occasion, watched to see whether Jesus would heal a man on the Sabbath. They wanted to have grounds of accusation against Him. Understanding their thoughts, Jesus said to them, "Is it lawful on the sabbath to do good or to do harm, to save or to kill?" And we read that when they were silent, and would not answer this question, He looked around at them with anger, grieved at their hardness of heart!

Jesus did not for one minute minimize the importance of the Sabbath, but He did make its real significance clear. The Christian's Lord's Day was a development which came after the resurrection. It was really the commemoration of that tremendous fact that Jesus lived beyond the Cross and death, and was the Saviour, forever. It was the symbol of the wonderful "Good News" - the New Covenant with God! It was a Christian, not a Jewish day, and yet its historical connection with the Jewish Sabbath is clear. All that the Sabbath had meant for man, and more, was to be found in this glorious new day. It is the day in the eternal plan of God, Himself, which is intended for human rest, worship, and doing good in a special sort of way. The re-discovery and re-emphasis of the importance of the Lord's Day as the Christian Sabbath was one of the great contributions of the Reformation and of our own branch of Protestantism in particular.

For the individual Christian, nothing is more significant than Jesus' own example. And in regard to the observance of

this one special day in seven, the divine example is very clear. We read, "He went to the synagogue as his custom was on the sabbath day." To put it simply in modern terms, *Jesus made it a practice of His life to go to church*. He prayed not only in the solitary hours of night's vigil, but also in the public worship of faithful people.

What would the Master reply to those who say they do not need to go to church because God may be worshipped anywhere and everywhere? Jesus knew, as most of those who talk in this fashion do not, that God *is* everywhere. Our Lord taught by His own example, that men would really know God in the beauty of the lilies and in the majesty of the heavens, if they knew Him best in the place where, since childhood, they had gone with reverent people to pray, to learn, and to do the Father's will. Remove a brightly burning log from the fire and very quickly it will go out. Remove a Christian from active association with other Christians and you submit his faith and loyalty to Christ to a severe test which not many are able to handle. All of us are immeasurably strengthened in public worship if it is simple, genuine and Christ-centered.

As we look about us, and as we look into our own lives, don't we see the need, the very urgent need, of restoring the power of our great Sunday heritage? Too many Americans have been "letting in the jungle" into their own lives and into the life of our nation. The trend must be reversed before the jungle takes over in the place where, only a generation ago, men lived in a Christian clearing.

Sometimes, when I think about the secularization of Sunday, I feel discouraged. It seems as impossible to reverse this trend as it would be to sweep back the Pacific with a broom! But we are dealing here with a matter of the *fundamental pattern of life which is fixed in the very nature of things*. This or any other generation disregards it only at its own peril! And we *are* able to do something about it. We can attend Sunday morning worship, unless prevented by illness, every Sunday. We can worship in our own church, or if we are away, we can go to some church in the community where we are. We can do this for our own soul's sake and we

(See page 320)



# JOHN'S THREEFOLD TESTIMONY

WILLIAM C. SKEATH

**J**OHN the Baptist was a "Voice," a bearer of testimony. His mission was to witness to the character and work of this coming Christ. In the performance of this mission he used three striking phrases which make clear the nature of Jesus' mission in the world.

The first of these phrases is "the latchet of whose shoes I am not worthy to unloose." (*Luke 3:16*) The Jews who came asking whether John was the Messiah, or by what authority he spoke, would understand what he meant. He was telling them that the coming Messiah was the one to whom John had given his entire allegiance. Notice that this was said to persons who based their claim to righteousness upon their allegiance to the teachings of Moses and upon their membership in the tribe of Israel. John was disregarding their sources of authority and placing his life's allegiance at the feet of the one whose coming he foretold. This is always the first testimony of the true Christian. He calls Jesus his Lord. He acknowledges no spiritual master but Jesus. So Paul's phrase becomes clear; "Henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

Another phrase which John uses is, "Behold the Lamb of God which taketh away the sins of the world." (*John 1:29*). John's preaching was preeminently a terrific denunciation of all form of sin. In his preaching he was intensely personal. He singles out the specific sins of the various classes of the day as they came to him with their questions and denounced them severely. Soldiers, publicans, elders, each found John refusing to be content with glitt was generalities, and using statements that were definite and personal. But John realized that there was something which he, as a 'Voice,' could not do. He could not offer them the forgiveness of the guilt of which he had convicted them. Of what use is it for us to worry over our sins or to be stirred

emotionally in the realization of our wickedness, if we were offered no escape from that wickedness? Why torment our hearts with the sense of sin, if we are not to be shown how that sin can be forgiven? So when John saw Jesus approaching, he said to the group standing with him, "Behold the Lamb of God who taketh away the sins of the world."

John knew that it was useless to arouse a sense of sin unless at the same time a remedy for sin was pointed out. He also knew that it was useless to give forgiveness of sin unless some power was at hand to grant the sinner the power of a new life. To testify to the new life which Jesus brings to the sinner, John uses another striking phrase. His testimony is, "I saw the Spirit descending from heaven like a dove, and it abode upon him . . . and I saw and bare record that this is the Son of God."

What did John mean by this? Let us go back to that distant moment when the world was, as the Bible tells us, without form and void, and darkness was upon the face of the deep. Out of the blackness there comes a sound as of the wings of a dove, as the Spirit of God moved upon the face of the waters. The word *moved* means brooded like a dove. With this brooding of the Spirit, out of the chaos comes a new world floating into being. Light streams to every nook and corner, and the turbulent elements sink into the orderly progression of the spheres. Well, that is the symbolism which Jesus uses. The Spirit takes the form of a dove symbolizing the creative force of God, and rests bodily in and on Jesus. Any Jew, knowing the Old Testament account of the creation would know at once what John meant. This life-giving power thus seen descending upon Jesus would be to the followers of Jesus the power which would give them victory over sin in the future, as the Lamb of God would grant forgiveness for their past sin.

(See page 320)



# The Editor's Columns



## A RAY OF LIGHT

THE farmer, early one morning, so the story goes, opened the gate of his sheep-cot that his flock might go down to drink. When the bewhiskered old lead-ram came to the opening, he halted, shaking his head in uncertainty as to what to do. Behind him the entire flock stopped and stood still, patient, docile, waiting for him to show the way around whatever obstacle seemed to be in their way.

Noting the strange behaviour of his flock, the farmer walked up to see if he could locate and remove whatever troubled the majestic old ram. Then he saw what blocked the passage. The early morning sun had sent a long, slanting ray of golden light through a small hole in the gate which lay, obliquely across the narrow path open for the sheep. The old ram stood but a moment. The shaft of sunlight looked to him like a solid yellow bar, so his path seemed barred.

Gathering his feet under him, he sprang into the air, up and over, neatly clearing the golden obstacle in his path, as though it had been a rail of wood, and trotting victoriously across the barnyard, lowered his head and started to drink.

The flock behind him, did not question the wisdom of their leader. If he had shown them how to avoid the hazzard at the gate by leaping over it, then they, too, would leap over it, and that is just what they did. The first sheep in line sprang high and gracefully over the threatening shaft of sunlight. Then the second and the third, and all the rest, each in its turn, gathered their legs under them and leaped high to avoid banging into that glorious ray of morning sunlight.

So, we human-folk follow some very foolish lead-ram, like docile sheep, going out of our way to avoid a golden ray of light from above. That is true of things transitory, not to the exclusion of things

eternal. "All we like sheep, have gone astray." The insipid yes-man is as hopeless and forlorn in the one sphere as in the other. In this drastic world hour it is time that every Christian remind himself that in God's sight he is a priest, and to act like one.

There are potentialities in a ray of light which had the better be utilized than leaped over.

## HEARTS AND EYES

REAL religion is putting God first in our lives. In the practice of the so-called mechanics of religion, we must have our hearts turned to God, rather than have our eyes fixed on men.

Jesus makes this clear in the sermon on the mountain when He discusses three of the most common avenues through which religion in His day manifested itself - almsgiving, prayer and fasting.

In doing each of these three things, whose modern names are our giving, worshipping and our self-sacrificing - we are to avoid the lime-light, and to keep our hearts and minds upon God instead of peering about to notice what men will think about our religious practices.

First, the motive for giving is not to be patted on the back by men, but is to be helpful in supplying the needs of men in the name of God. "When thou doest thine alms, do not sound a trumpet before thee." Do not head the subscription list to the local charity campaign so that people will see your name on the front page of the newspaper and know you give more than your competitor. Do not give so that the radio announcer may read your name over the air, for multitudes to hear.

Second, the motive for worship is Godward, not earthward. When you pray, do not stand on the street-corner to be seen of men. Do not piously carry a Bible a-

(See page 319)

# THE CHURCH *at* WORK



## MEN AND MISSIONS DAY

The 24th annual *Men and Missions Day* will be observed in thousands of churches throughout the United States and Canada on Sunday November 7th or 14th, and early preparations by the pastor loci are essential. Those already alert to the needs of the hour, need no urging on this phase of the Christian privilege and duty of spreading the Word among men.

The Layman's Missionary Movement, 19 So. LaSalle Street, Chicago 3, Illinois, is ready to lend a helping hand wherever *Men and Missions Day* programs are planned. Each church has the privilege of building the program for the day, to suit its own needs and preferences. Missions is the job of every Christian, committed to him by the unrevoked commission, "How can they go . . . unless they be sent?"

## ORDINATION AND INSTALLATION SUGGESTIONS

Cordial invitations should be extended to all members of the parish, friends and member prospects to attend the service. Through church bulletins, local newspapers and personally addressed cards or letters, the date, day and hour of service should be as widely publicized as possible. Pastors, Board members and all others taking part in the actual service, should meet early and be prepared to join, promptly, the processional to the altar.

The Service.

Organ Prelude.

Invocation.

Hymn.

Reading of the call and brief admonition by Board Chairman.

Presentation of new Pastor by area official of denomination.

Acceptance of call by new Pastor.

Questioning of Pastor on articles of

the Faith by denominational official.  
Ordination or Installation sermon.

Formal Ordination or Installation. Both representatives of the denomination and the congregation taking part.

Formal acceptance of call, by Pastor.  
Welcome to Presbytery or Synod by a visiting church official.

Welcome to the parish, by a member of the congregation.

Address on the obligations of the new pastor.

Address on the obligations of the parish.

Acknowledgment of duties and obligations and pledge to honor them by

His grace, by new Pastor.

Pastoral Prayer by visiting clergyman.

Closing Hymn.

Benediction and Postlude.

## YOUR CHURCH PAPER

I have been an editor of church papers (conference organs) for eleven years. For many years I have advocated only one plan as a solution to the church paper. Put it in the budget of every church, like other things. The church paper supports, and boosts every enterprise of the Church, and it is indispensable to progress in the church. Most secular organizations, of any note, have a publication representing their interests, and such a publication is put in the budget and sent to all members. The pastor can't afford to take time out of a thirty minutes sermon to inform members of all they should know about the work and program of the church; and members of the church who are well informed about their church activities are more responsive to the needs of the church. The church paper is indispensable!

W.A. Swift



## EVERYDAY LIVING

Check your own anxieties, worries and concerns, as well as those of them who look to you for spiritual help, by getting and using Joseph Fort Newton's pocket volume, *Everyday Religious Living*, put out by Abingdon Press, \$1.25. Conquer the things that "get you down," and help others to do so through the use of these devotional messages which deal with everyday experiences, highlighted by Scripture and anecdote, stories relating to life as it is and how to rise above that which has a tendency to keep you from doing your best.

Dr. Newton died in 1950, leaving the partly read galley-proofs of his 83rd book lying on his desk. The book was called *Everyday Religion*, and it contained 65 message-conversations which applied the truth in some verse of Scripture to some life problem. The book, *Everyday Religion* proved helpful to thousands who called for more conversational and inspirational messages, and *Everyday Religious Living* is the answer to that demand.

## HOW TO LIVE ALL YOUR LIFE

A 24-page booklet addressed to those not living to the full; to those who try to carry heavy burdens alone; to those not living all their lives, written by David A. MacLean, Yale University, published by The Upper Room, 15¢ a copy or ten for a dollar, is designed to "lift the load," from uncertain and wavering human hearts, and place it where Christians are taught to rest their burdens, thus to permit our eyes to see, our ears to hear, our minds to understand His love and works.

## PICT-O-GRAPH SETS ATTENDANCE CARDS AND SEALS

A creative visual activity for classroom use, and available from the Standard Publishing Company (see Buyers' Guide for their advertisement in this issue) and using the Bible Story Board for teaching the Parables and Life of Jesus, is of practical value for your Sunday School work.

Sets available at this time include, Temperance Pict-o-graph 2160. It deals with this critical problem.

ABC Object Lessons, 2161. 26 lessons on Christian Living, prepared from letters of the alphabet.

Table-Top set 9157, on Jesus and the Ten Commandments.

Object Lesson, 2211, Growing as Christians.

Pict-o-graph 2164 covers the Lord's Prayer, the Beatitudes, the 23rd Psa. and is under preparation at this time.

## YOU CAN NOW TALK AND LISTEN ANYWHERE

If you have ever wished that, without leaving your work at your study desk, you could talk with your Choir Leader, your S.S. Superintendent, your Sexton or even some member of your family in the Manse several blocks away, you will be interested in a new portable, *wireless* communication system which is just announced by the General Industrial Co. The outfit closely resembles a small table radio, roughly 8x5½x6 inches in size, which permits two-way conversation between two or more persons in the same building, adjoining buildings or even as much as a mile or so apart, according to company specifications. Simply plug the cord in on any standard 120 volt AC or DC line and it is ready to serve you and your parish needs. A complete two-way outfit is available for as little as \$66.90. Additional stations are \$33.45. For full information address your request to The Expositor, East Aurora, N.Y.

## SOBERING FACTS

In 1850 it took five Christians to lead one person to Christ in one year.

In 1900 it took fourteen Christians to lead one person to Christ in one year.

In 1919 it took twenty-one Christians to lead one person to Christ in one year.

TODAY it takes thirty-three Christians to lead one person to Christ in one year.

Marvin A. Moll

## PARISH ACTIVITIES

*Redeemer Record*, St. Paul, suggests that more pastors sit down with their people and together set God-pleasing goals and selective activities by which the purpose of the church can be trans-



lated into life and action.

The purpose of planning parish activities is to have an integrated program of study, worship, fellowship and service on the level of the local church.

When you hear people complain "Too many meetings," - "Poor programs," - "I get nothing out of it," - "I'd rather watch television," - and the like, the fault usually lies with the society. Three things are necessary to make a meeting worthwhile.

#### *Program*

Have a good program. Fellowship and entertainment is not enough. A society must have a program which serves the church. The study of an interesting church-related topic ought always arouse interest and further the growth of Christian knowledge. While wholesome Christian social fellowship is very desirable, that kind of a program alone will never build attendance at a church society whose avowed purpose is to serve the congregation.

#### *Planning*

Too many church society programs are poorly planned. We spend hours discussing whether or not to serve one or two donuts, whether to use wooden or iron posts, whether to use a bound or a loose-leaf book - and then wonder why people don't attend. Good planning means to plan a year in advance, to start and finish a meeting on time, to delegate minor details to committees, to have special committees work out the details of each meeting. Topics should be woven into each session, however, vary the method of presentation. Change off between a speaker, a panel, a quiz-type program, films, a tour and the like to present the topic.

#### *Publicity*

The best planned program will fail unless the people know about it. Notices should say more than "There will be a meeting of the blank society next Friday evening." The five W's of good journalism give us a clue - Who, What, When, Where and Why. Compel them to come in!

"Speak To The Children Of Israel, That They Go Forward."

*The supreme belief of our society is the dignity and freedom of the individual. To the respect of that dignity, to the defense of that freedom, all effort is pledged.*

*Eisenhower*

#### *UPPER ROOM CITATION*

*Dr. John A. Mackay, president of Princeton Seminary, will receive THE UPPER ROOM Citation for 1954. This announcement is made with the release of the first copies of the annual World Christian Fellowship Number of THE UPPER ROOM, in which Dr. Mackay is the only writer from the United States. Writers of the issue's sixty meditations live in 45 different countries.*

*Dr. Mackay was selected for this honor, because of his outstanding leadership in world Christian fellowship and brotherhood.*

*The Citation will be presented at a dinner in his honor, at the National Press Club in Washington, D.D., on September thirtieth. The chief speaker will be the honorable Francis B. Sayre and the presentation will be made by Dr. J. Manning Potts, Editor of THE UPPER ROOM.*

#### *THE COVER PICTURE*

**W**ITH the Great Smokies as a scenic back-drop, and looking out over the waters of Lake Junaluska, North Carolina, is the lovely Memorial Chapel reared by the churches of the Southeastern Jurisdiction of the Methodist Church, in honor of the service men and women of that territory.

Designed by the Knoxville architect, Mr. Charles W. Barber, the \$100,000 building fund was largely provided by the churches in the Jurisdiction. They also submitted the names of about 85,000 service men and women which were entered in a large volume which is kept in the Room of Memory, attached to the main building by a stone colonnade. It is a "place of sanctuary particularly dear to the hearts of those whose loved ones did not return."

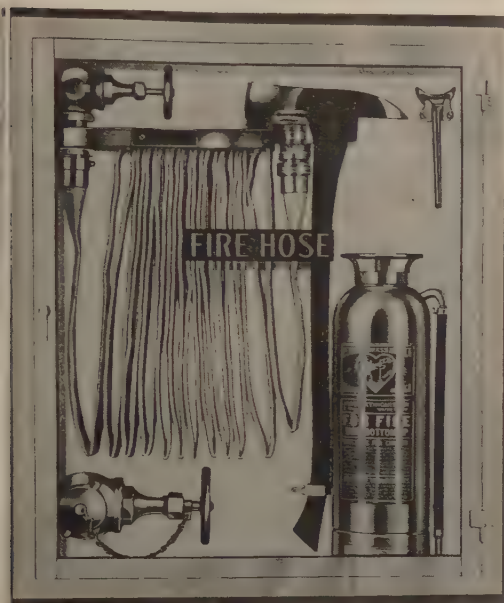
Of the memorial, President Truman wrote, "The Chapel itself will bear permanent witness to the high place, which, as Americans, we accord to religion in our national life."



## WHERE ARE YOU IN CASE OF FIRE

The number of church buildings, church schools, hospices and the like, which are insufficiently, or not protected in case of fire, is unbelievable. Insurance records will convince you, if you are doubtful. High on the list of fire-prevention or fire-fighting equipment is the fire hose backed by an ample water supply, for it is not limited by the capacity of the chemical tank of whatever size.

Hence, pastors and church officers will be interested in the protective value of a



fire-fighting satin finished aluminum cabinet introduced by the Elkhart Brass Mfg. Company which contains 75 feet of 1½ inch hose equipped with a modern fog-nozzle, a 2½ gallon hand extinguisher, a standard 2½ inch valve for local fire department use, a standard fireman's axe, and a spanner wrench. Complete information may be had from The Expositor.

## CROWNS FOR ACHIEVING

An idea for the improvement of vacation Bible School, or Week-day Bible Schools by offering an incentive for specific attainments, appeared in the *Christian Observer* last Spring; the incentive being

decoration as found on a five-star general, for the child memorizing the shorter Catechism.

"Borrowing this idea, we discovered that a variation of this plan will also work most helpfully," writes the Rev. James W. Marshall, Panama City, Florida.

"One of our teen-age girls framed blue crowns from cardboard, and another decorated each with five gold stars. The few children who had already been persuaded to memorize the Catechism were thus decorated; also the women who could recite it and were engaged on the school's staff. Known as *Kings* and *Queens* as they moved every day through the routine of class-work, these exalted monarchs stirred the ambition of others who would be crowned likewise.

"This soon brought about a ceremony, and the first one to recite the Catechism was seated in front of the entire school; all those already crowned assembled around her and placed upon her head, somewhat deferentially, her hard-earned trophy. The next day two other girls were crowned after the same manner. At the closing exercises of the School on a Sunday evening, in the presence of a large congregation, all of these young people, accompanied by the grown people, were lined up before the pulpit while the Superintendent of the Sunday School explained the meaning of their crowns. Counting two who were absent, one on a vacation, one in the armed services in Japan, the number in this little mission has climbed to eleven.

## HARVEST HOME FESTIVAL

October 11th, 8:30 and 11:00 A.M.

Fall Decorations, Special Music.

Sermon Topic; "*Come, Ye Thankful People, Come!*"

Says the Rev. Oswald Volz, in his alert little church paper, *The Redeemer Record*, of St. Paul, Minn. "Harvest Home has been observed in the Lutheran church for hundreds of years, with a special service and the donation of fruits of the field. At Redeemer this was a special occasion for more than twenty years, with fitting fall decorations and the gathering of fruits and foods for the Children's Friend Society and for the poor. The gathering of fruit in city congregations



has fallen by the wayside, since most of the members must buy their own fruit and vegetables. Hence this special service was discontinued at Redeemer years ago.

At our last voters' meeting it was resolved to observe Harvest Home Festival again this year on October 11th. We still owe our thanks to God for His gifts of

the field. However, instead of bringing vegetables and other produce we shall bring our offering in the form of money to be used for world relief. Envelopes for this purpose will be placed in the Sunday School bulletin for October 11th. The church will be appropriately decorated, and there will be special music and a fitting sermon."

#### THANKSGIVING PRAYER

**L**ORD of all creation and Father of all mankind, we approach Thy throne with joy and gladness, at the remembrance of Thy mercies.

With deep gratitude we lift our hearts and voices for all Thy blessings. Thou hast crowned the earth with Thy goodness. Thou hast again blessed seed-time, growing-time, and the harvest, so that again we have been given the privilege to gather in the fruits of the earth, each in its season, for our welfare. So for all the earth's gifts, given to us in such abundance, gifts that sustain the body and enrich our whole lives, we praise and bless Thy Holy Name.

For the privilege of living in a land where there is due process of law which recognizes the rights of all individuals and the dignity of the human personality, where life is not in jeopardy at the whim of fancy nor of godless dictators, nor brute force.

For the opportunity to choose freely one's own occupation according to one's likes or talents.

For the right freely to assemble peacefully to discuss mutual well-being and organize for mutual development.

For the freedom to speak openly and freely according to one's conscience and mind dictate.

For the joy of being able to say, "Let us go into the House of the Lord," with none to bar our path nor stay our feet.

For all these privileges so valiantly attained and so dearly maintained, we lift our hearts and voices in adoration and praise.

For all those who have stood and do now stand in places of danger, not counting the cost but holding

dear and sacred the name of country and the love of this, our America, we thank Thee, Lord.

We remember before Thee, with tear-dimmed eye, but with reverent esteem, those who have given their full measure of devotion that our freedom and cherished dreams might remain unsullied and untouched.

We bless Thy Name that in these days there burns within the hearts of many the dim hope of peace. Send forth the Spirit of Peace into the hearts of all so that friend and foe alike may desire first and foremost, peace to all nations and praise for our Lord.

And now, O Father of all mercies and gifts, send us, who have received so much, forth to our homes with the deep consciousness that we are indeed debtors to each other, but above all, unto Thee.

Grant that our thankfulness may become a living, daily experience. Help us to share our abundance with earth's unfortunate ones.

Forbid it Lord that in smug content we should boast and gloat while many are distressed, lost in loneliness, and heavy laden.

May we see and acknowledge Thy bounties as a trust from Thee.

Give speed to our hands and feet on that errand of mercy.

Trouble our spirits until we bring comfort to the sorrowing.

Bring us no rest until we have sat with the weary.

Stretch forth Thy right hand unto us that our hands may be stretched forth in love and mercy to Thy needy ones.

To Thee, Father, Son and Holy Ghost, be all honor and glory. Amen.

W.A.Kuntzleman





# THE PULPIT

## HOW SHALL I PRAY for my son in the army

CLARENCE EDWARD MACARTNEY

*Text: II Sam. 18:5, Deal gently for my sake, with the young man.  
Matt. 6:10. Thy will be done.*

THIS sermon is an answer to a request from one of our men of the Tuesday Noon Club who has a son in the Army, and who said to me one day, "How ought a man to pray for a son in the Army? Is he going to ask God that his life be spared, and some other man's son be killed? No doubt, when men have prayed, and women have prayed, for their sons in the army, asking for their safe return and that they may escape death in battle, there has come to them the thought that was in this father's mind, Ought I to ask God to spare the life of my son, when other men's sons are in the same jeopardy, and when it is certain that in the battle not a few must perish.

There is, in the Bible, only one instance of a father praying for his son who was in a battle. Although it was a pathetic request asked of man, it was at the same time an earnest prayer to God.

Early morning at the fortress and castle of Mahanaim. Trumpets are sounding and the earth is shaking with the tread of thousands of armed men, for David, standing in front of the castle, is reviewing his army about to go into battle in the woods of Ephraim against his rebel son, Absalom. The three divisions of the army, under their three captains, Joab, Ittai, and Abishai, and under the general command of Joab, march past the king. The sun flashes from helmets, swords, breastplates and lances. It was a strong army, made up of veteran troops which David, Himself, had often led in battle.

As each of the three divisions came abreast of the king, it was halted while the king saluted it and the soldiers saluted the king. To each division commander David said, in a voice that could be heard by the soldiers, "Deal gently with the young man for my sake, even with Absalom." David knew that the raw levies of Absalom stood no chance against these three divisions under the command of the veteran and ruthless Joab. He knew that his crown was at stake, but he knew also that the life of Absalom was at stake. In fatherly love and yearning, he made this request of his captains, "Deal gently for my sake with the young man." Was ever a more plaintive petition made? Was ever a more plaintive prayer offered to God?

Late in the afternoon in front of the castle at Mahanaim the dense wood of Ephraim has swallowed up the two armies that have stood all day locked in desperate combat. The army of Absalom was defeated and put to rout by the army of David. Absalom, fleeing from the battlefield on a royal mule, was caught by the tresses of his luxuriant hair, in the branches of an oak, and his animal running away from beneath him, he was left hanging from the oak. One of the soldiers came to Joab and told him what he had seen. In astonishment and in anger, Joab exclaimed, "You saw him hanging from that tree? and you did not smite him to the ground? If you had done so I would have given you ten shekels of silver and a girdle." But the loyal soldier answered, "If you had given me a thousand shekels of silver in mine hand I would not have touched the king's son, for I heard the king



charge you and the other captains, not to touch the young man Absalom." Joab then abruptly broke off the conversation and, going to the tree where Absalom hung, took three darts and thrust them through the heart of the rebel Prince. The body was then cut down and cast into a pit. The trumpet sounded for the army to cease fighting. As the soldiers marched past the pit on their way out of the battle, each man took a stone, and with an imprecation, hurled it upon the body of Absalom, until a great heap of stones marked the place where his mutilated body lay.

In the vale of the King, Absalom had built a costly and beautiful sepulchre in which his body was to repose. Succeeding generations, he hoped, would tarry by that tomb and exclaim, "Here lies Absalom, the son of David." But how different was the grave into which he was cast like a dead dog! Instead of resting in that marvelous mausoleum, that once flawless body, without a blemish from the sole of his foot to the crown of his head, lay gashed and broken at the bottom of the forest pit, covered with a heap of stones and none save his broken-hearted father to mourn over him. Yonder in the king's dale stands Absalom's pillar. The rising sun gilds it with glory. Night drapes its white shaft with her ethereal robe. But in it is a tomb without tenant, a pillar without a prince, a monument without a man.

All day long David has been pacing up and down in front of the fortress at Mahanaim. None of his staff can induce him to rest or take refreshment. In the late afternoon the watchman on the tower calls down to David that he sees a runner approaching; evidently a messenger from the field of battle. The runner is Ahimaaz whom Joab had permitted to run, after the first runner, Cushie, had started from the front. When Ahimaaz drew up, panting and breathless, in front of David and had saluted the king, he said, "Blessed be the Lord thy God which hath delivered up the men that lifted up their hand against my Lord the king!" But David was thinking of something else, and he said, "Is the young man Absalom safe?" The runner either did not know what had happened, or he was afraid to tell David, and answered, "Thy servant saw a great tumult but knew not what it was." David then dismissed him, saying, "Turn aside and

stand here." Presently, the second runner, the professional Ethiopian runner, Cushie, who had taken the longer route by the way of the hills, drew up in front of David, and when David asked him, "Is the young man Absalom safe?" the runner answered, "The enemies of my Lord the King and all that rise against thee to do thee hurt be as that young man is!" Then the broken-hearted king, wrapping his mantle about him, turned to walk up the winding stone stairway leading to the chamber over the gate, and as he went he said, "O my son Absalom, My son, My son Absalom! Would God I had died for thee! O Absalom, my son, my son!"

#### DEAL GENTLY WITH THE YOUNG MAN

David had prayed, but his request had not been granted. It was not in the plan of God that Absalom should survive the battle. Nevertheless, the prayer that David offered for the survival of Absalom was a natural, a beautiful and a touching request. Certain faith does not nullify or cancel, but rather intensifies, our natural affections. A father would not be a true father, an altogether human father, if he had a son in the midst of war-time activities and did not ask God that his son might survive. Millions of fathers and mothers have made that prayer, "Deal gently with the young man for my sake." There is no selfishness in such a prayer. There is no discrimination against the sons of other fathers and mothers. Many, the great majority, survive and return. Many do not return. What the father does who prays the prayer of David is to ask that it may please God that his son shall live and not die.

We waste no time over the problem which sometimes arises in this connection, the reconciliation of our prayers with the appointment of God. What we go by is the natural instinct of the believing heart and the example we have in the Bible of men of God who prayed earnestly that certain things might come to pass, some of which did come to pass and some which did not. The reconciliation of the appointment of God and the prayer of the troubled soul to God is something which lies beyond our vision and our comprehension. In the plan of God the two work together in perfect harmony. We are taught to believe that the effectual prayer of a righteous man availeth much. Who will pre-



assume to tell what mighty power prayer may not set loose?

There are certain conditions of prayer which ought to be fulfilled. We are told that there are certain things which hinder prayer, and prevent a favorable answer. One of these things is hatred and enmity in the heart. Christ told men to get rid of that before they come to the altar with their offering and with their prayers. There are many other sins, too, which hinder prayer, as Peter put it. We have no right to think that God will hear our prayers if we deliberately retain sin in our life. That was what the Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." We owe it to God that we should come to Him with penitence for our sins, with a true purpose to leave them and forsake them and with full faith in God's power to answer our prayers. Then we are ready to offer our petition.

### THY WILL BE DONE

Always when a man prays for his son in battle, or for any other worthy object, his prayer should be conditioned by that great petition, that one prayer which is always answered, "Thy will be done."

Nothing can be more obvious than that good men have prayed for the survival of their sons in the battles of every war, and that some of those who prayed have seen their sons spared, while others have had to drink the deep cup of grief and sorrow over their death in battle. We must be careful not to attempt to pry into the secrets of God who hath His own mysteries and His own reasons. But it would be presumptuous also on our part to say that one father's prayer was answered because he fulfilled the right conditions of prayer, and the other father's prayer was not answered because he failed to fulfill those conditions. No! Men equally believing and equally good have prayed for the same thing, but with totally different results.

Whoever prays, then, for a son or loved one on the field of battle, must always condition his prayer with that petition, "Thy will be done," and be prepared for a different answer from that which the heart desires. In the last World War a British mother who got word that her son had been killed in action, exclaimed, "I prayed that his life might be spared. Now he is dead. I am through with prayer and I am through with God." The great protec-

tion against such bitterness and despair is ever to school oneself to say what Jesus said in the Garden of Gethsemane, "Nevertheless, not my will, but Thine be done."

One of the most moving passages in Thackeray's *Vanity Fair* is that which deals with the battle of Waterloo, and tells of a faithful loving heart and its prayer for the safety of the loved one. But instead of safety came death. The beautiful and faithful Amelia is praying for her wayward husband, George Osborne, an officer in Wellington's army; "No more firing was heard at Brussels - the pursuit rolled miles away. Darkness came down on the field and city; and Amelia was praying for George, who was lying on his face, dead, with a bullet through his heart."

The company of those who prayed earnestly, like this lovely Amelia, and like David, and whose petitions were not granted, is a high and illustrious one. Moses prayed on Nebo's lonely mountain that he might lead the people over the river into the Land of Promise. But God said, "No." Samuel prayed and wept all night for the restoration of Saul. But God said, "No." Paul prayed earnestly and three times that the thorn might be plucked from his flesh. But God said, "No." David prayed earnestly that Absalom might be spared, and again that the little child of Bathsheba might be spared. Both times God said, "No." Jesus in the Garden of Gethsemane, and sweating as it were great drops of blood, prayed that if it were possible the cup might pass from Him. But God said, "No." If then, there is anyone here who is troubled and distressed because he has prayed that a son, or dear one in the army might be spared, or has offered other petitions dear to the heart, and God has said, "No," remember that you are not the first to whom God has said, "No." You belong to an elect and illustrious company. Remember, too, that God has answers to prayer beyond our expected answers; that He has high deliverance for the soul; and if we can always say, "Thy will be done," we can expect those higher answers and those higher deliverances.

### PRAY FOR HIS SOUL

If you ask me, "How shall I pray for my son in the army?" that is always the



first thing to pray for. Pray for his soul. That is the immortal and deathless part of him. No hand grenade, no bursting bomb, no bayonet thrust can touch his soul. In our Civil War, on the morning of one of the battles in Virginia, a Northern soldier, during the preparation for the battle, found himself in the greatest distress and anxiety of fear. Then he remembered that the main thing was his soul and its relationship to God, and that if his soul was right with God, what happened to his body that day was of little consequence. So he knelt down and prayed for his soul; prayed for forgiveness, prayed for salvation, prayed that Christ would receive his soul and cleanse it with His precious blood. When he rose from his knees, all fear had left him.

The best thing you can do for your son is to pray for his soul, pray that the Holy Spirit shall speak persuadingly to him, pray that he shall have full faith in Christ as his Mediator and Redeemer, a Saviour who never leaves us nor forsakes us. When you pray thus, you can be assured that you pray for that which is dear, also, to the heart of God. God is not willing that any should perish but that all should repent and be saved, and come to the knowledge of Christ and Eternal Life. For you, too, this is God's desire. Pray for your own soul, and in the Name of Him who died for your soul.

## With Him

CHAPLAIN CLAUDE RICHMOND

*Text: II Peter 1:12-19.*

*Mark 9:2-8.*

**M**YSTERY and message lie behind the words, "Holy Communion," deeper than mortal mind can fathom. The sound suggests "holy matrimony" and there is a similarity. Both are sacred vows uniting two parties. Or, perhaps communion is more like a wedding anniversary - a renewal of vows taken at baptism.

Here at the Lord's table we meet with Him in a renewal of "articles of incorporation," by which we became one with Christ as branches are one with the vine. Luther calls the Lord's Supper "The

visible Word," or "The Word in deed," which is "illustrating an abstraction to make it tangible." Could we not change that to describe the Supper as an enacted legal document bearing witness to an intangible incorporation of ourselves into the body of Christ? It is a deed of transfer by which Christ gave Himself to the church and we give ourselves to Him. Its message is both word and deed.

### EYE-WITNESS TESTIMONY

In the liturgy we turn to Paul who testified, "For I received from the Lord what I also delivered to you . . ." So let us here turn to Peter who, referring to the Transfiguration, testifies, "For we did not follow cunningly devised myths when we made known to you the power and the coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty."

Some six days after Peter's confession, "Thou art the Christ," and his "Satanic" remonstrance against the cross, Jesus took the three into the mountain to pray. No doubt the prayer had to do with Jesus' departure by His passion, resurrection, and ascension. At that critical hour God gave a special testimony, as if to say, "The breaking of this body, and the shedding of this blood, is not defeat, but a part of my plan. By this, prophecy is filled full to the last detail, and here are Moses and Elijah whose departure was also especially directed by me, to show the continuing communion of the saints."

As the light shown through the body of Christ then, so may the spiritual light show through these elements to bring us a similar message and emphasize the testimony. And that our minds and hearts may not wander, may a "bright cloud" also surround us that we may "no longer see any one with them but Jesus only." And so may the sacred Word come to us as to Peter, as a "voice borne by majestic glory."

For God the Father, Himself, testified there on the mountain. The Holy Spirit now testifies in attentive hearts. When we hear the words, "This is my body . . . This is my blood," let us remember Jesus said, "Unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life," and he . . . abides in me and I in him."



## AT HIS SUPPER

As we see the familiar table and symbols, as we hear the familiar words, the light of God's testimony to our spirits should shine through, not to explain the mystery hidden in divine wisdom but to bear a testimony, to be a witness. Let us then, "pay attention as to a lamp shining in a dark place." It may serve as a street-lamp on the road home, as a light-house to warn of death-dealing rocks, or as a candle in our Father's house to show us prodigals we will be welcomed with shoes, robes and rings of sons who were dead but live again. For this we need no magical change in the elements, for the table is that of witness where the symbols speak an assurance we cannot fully put into words.

They call us to penitence and renewal of vows too long neglected, to a means of grace too long forgotten. They call us to come with deepest thanksgiving and highest adoration. They command us to hold high the lamp in these dark days. Let us be eye-witnesses to His majesty. Let us testify by lives fully surrendered to His service.

When we leave we can say with Peter, "We were with Him." But we also remember He goes with us all the way, or better, we go in Him, part of His body.

## Adam's Apple

W. GODDARD SHERMAN

*Text: Gen. 3:6. . . . she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.*

**A** PROMINENT chewing gum is advertised with the slogan, "The Flavor Lasts." We have no doubt of the truth of that slogan, but it is sure that the flavor of the gum is not as long lasting as the flavor of the apple Adam ate! For this is the flavor of death, and it catapults down the centuries into our own lives.

It was a wise and observing sage who first pointed out that human nature does not change. The peculiarities of human make-up described in Adam and other biblical personalities have their counterpart in present-day society. Twentieth

century moderns still eat the apple Adam ate, and we still suffer the same consequences. For also unchanging are the laws of God. Inexorable they are, not whimsical; not fluttering on every wind of fancy, nor fostered by foolish fads. God's will is still holy and perfect, but man still eats the fruit of imperfection.

The apple Adam ate speaks to us of human pride. We can almost hear the serpent speaking to Eve, convincing her that there is no reason why God should have knowledge which is denied to man. If this forbidden fruit holds the key to knowledge, then man should eat of it, he argues.

Soul-killing pride still holds man in its death-grip. The prophet lashed out against the Israelites of old with the scathing condemnation that they were a stiff-necked people. Sadly, the terrible truth breaks upon our consciousness that the words fit our own day and time. We would not have to search far nor long to discover men and women whose unbending pride keeps them from God. It still causes men to turn from Him: it still causes men to lose their souls.

It is not a part of the divine plan to keep men ignorant. That was not the reason God forbade the eating of the fruit of the tree of knowledge. It was a matter of obedience. And God yet demands that we recognize the littleness of our understanding and acknowledge our need of His wisdom. More than this, He also demands, now as then, an obedience to His will. So long as we eat of the apple of pride we shall suffer from a spiritual indigestion which will keep us from being at peace with God.

This is a versatile fruit which engages our attention. It also speaks to us of temptation. The Bible tells us how the beauty of it lured Eve into grasping after it, and how she fell victim to that temptation.

It is futile for us to make light of temptation and argue that it is alien to our own lives. The truth is that no one escapes it. Even our Lord was tempted in all things just as we are. We may expect it at any moment.

There is no serpent to beguile us with rosy answers. Temptations do not come in the same manner in which they are represented in the Garden of Eden scene. Perhaps it would be well if it were so.

At least we could recognize the tempting apple and the seducing serpent. But the temptations of life come silently and unseen. They come even as golden opportunities; they come as harmless experiences.

"Let him who thinketh he standeth take heed lest he fall." The only safeguard against an overpowering temptation is adequate preparation. When the ship is sinking it is too late to instruct the crew. When the disease has struck it is too late to build up immunity and resistance. And so with temptation -- when it comes it is too late to make preparations to master it. One must be all ready to be victorious over it as soon as it makes its first appearance.

How shall we prepare? The only adequate preparation is an inner stability which grows out of devotion to God. In the early days of his experimentation, Charles Goodyear developed an acid-gas process for the preparation of rubber. He patented the process, even though he realized a more perfect method was yet needed. An offer came to him from France seeking permission to use his patent process at a return of \$87,000. In the meantime, however, Goodyear had developed the process of vulcanizing which far outstripped his older method. Therefore he refused to sell the acid-gas patent rights at the quoted figure. Said Goodyear, "I would not be true to my Christian convictions if I sold for personal gain a process which I know to be inferior."

Devotion to God! That was it. It enabled Charles Goodyear to meet temptation victoriously. It will do the same for any man or woman who will surrender to a cause higher than himself or herself.

If we were to state precisely what the apple symbolizes above all else we would have to say rebellion against divine will. Surely that is the very heart of the incident as the Genesis account of it is related. Adam and Eve knew that to eat of the fruit of this tree was forbidden. Yet they deliberately rebelled against the divine command.

Whatever else we may believe about the Adam and Eve incident and its relation to our own lives, we must acknowledge that it is a graphic reminder of our personal behavior. Let him who is with-

out sin cast the first stone. The truth is that all of us, in some measure, have rebelled against God's will.

Our first impulse is to deny such an accusation. When, you may ask, have I rebelled against God? Turn to the account in Scripture where Jesus is making reference to those who have denied Him. He speaks of failure to serve, to minister, to bind up the wounds of one in need. And He says, "Inasmuch as ye did it not unto these . . . ye did it not unto me." It is just as subtle as that.

So it is with our rebellion against God. It comes not always with open defiance of a specific command or mission. More often than not it is a quiet rejection of His principles.

Look more specifically at the problem. The will of God is for the highest and best. God is a God of love, and He desires that His love be manifest in the lives of His people. Yet our world rebels against His will. Such rebellion comes not only from atheistic communism which openly abandons Him, but also from our nominally Christian nations which render no more than lip-service to His name.

We have rebelled, perhaps not in word, but in deed. To be sure we have placed the confession of our trust upon our coins, and we have now issued the first postage stamp bearing the phrase, "In God we trust." Yet we must do more than write this trust upon our coins and our stamps, we must write it first upon our hearts. Rebellion remains a reality until we govern our actions by our convictions.

Adam's Apple! It is not an ancient fruit that has decayed and disintegrated. Rather it is still tempting men today, and leading them into paths contrary to divine decree.

This is a day when our people are diet-conscious, for we have discovered allergies to numerous foods. The human soul is allergic to this forbidden fruit.

Watch, therefore, your diet! Do not eat of Adam's Apple.

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*A parson wrote to his bishop asking him to come and hold a 'quiet day.' The bishop declined, saying 'Your parish doesn't need a 'quiet day'; it needs an earthquake.'*



# Then There Was One

## A Thanksgiving Message

T.N.TIEMEYER

*Text: Luke 17:11-19.*

THE story of the ten lepers who were cleansed of their dread disease gives us an excellent background for our Thanksgiving meditation. Ten were healed; ten received a new lease on life, ten owed their very existence to Jesus. Yet, only one had sufficient depth of gratitude to return and give thanks. We cannot assume that the other nine were entirely ungrateful, so we do wonder why they did not return.

Our world is not filled with evil people; most of them are just indifferent. People are not all cruel; many of them are merely too weak to counter the temptations confronting them. The majority of folks are not really bad; they are more often careless and self-centered. It is significant that E. Stanley Jones once estimated that only one out of ten persons in our land is a sincere Christian. It seems that the same percentage holds for those who are capable of being sincerely grateful.

You probably remember that simple nursery rhyme about the *Ten Little Indians*. It consists of a series of couplets and in each something happens to one of the Indians, until, at last, none remain. Let's suppose that instead of Indians, we are dealing with ten cleansed lepers.

*Ten cleansed lepers, all feeling fine;  
One knew no God to thank,  
And so there were nine.*

One elementary reason why some people are not truly grateful to God is because they do not know Him, or have never given Him a place in their lives. Katherine Mansfield, the popular writer, was an atheist. After tormenting years of sickness, she found health again at a mountain resort. To a friend she wrote, "If only one could make some grasshopper sound of praise to someone, thanks to someone, but whom?" How pathetic to have a heart swelling with grateful joy and no one to thank or praise!

One trite story that you will recall is of the man who believed in no hereafter.

When death finally claimed him and he was laid out in his casket, one of his best friends gazed at his mortal remains and lamented, "Poor Bill. All dressed up and no place to go!" Thus it is with one who receives the benefits of a benevolent universe and has no God to go to with his thanksgiving.

*Nine cleansed lepers; one called it Fate,  
And took it for granted;  
And then there were eight.*

The absence of God leaves so great a void in one's life, that some substitute must be found. Those who cannot accept a personal God find it necessary to create impersonal forces to account for events in their lives. Fate makes a convenient substitute for God, and is also used by those whose God is too impersonal to be concerned with their individual problems. If fate is all a person will acknowledge in life, he is in somewhat of a dilemma. You cannot give thanks to fate. Whether good or bad, you must accept it with a shrug. Such people never know the joy of the personal, fatherly God, who watches over them with concern and compassion. This explains why they feel no urgency to spend some time in church at this season giving thanks to their generous Creator.

*Eight healthy lepers, believing in heaven;  
One thought he could earn his way;  
And then there were seven.*

A pseudo-religion of this scientific age is the complacent worship of the self-made man. Numbered among the society of every age have always been those who, inflated by their egos, assume that all success in life is earned by their own amazing genius. However, the more conceit, the less thankfulness. Only true humility can create the basis for a proper relationship to God. It must be remembered that the one man who performed the most amazing things in all history, Jesus of Nazareth, took no credit to Himself, but taught His disciples to look upward and say, "Thine is the glory!" Or, again, when the astounded crowds were ready to proclaim His genius, He raised His eyes and said, "I thank thee Father."

*Seven healthy lepers, one weakens and  
picks  
Pleasure over duty;  
And then there were six.*

The call of the world's gaitly was, no doubt, strong in the ears of those lepers who had so long been social outcasts. For years they had been shunned by society, refused admittance to any feast or festivity, bared by law from temple ritual. Now, all of a sudden, they are back in the good graces of social and religious law. We can imagine them saying, "Let's make up for lost time!" We can visualize them hurrying down the road to revelry, forgetting the Jesus who healed them.

The din of the world's vacuous laughter is ever strong in its lure. Thanksgiving Day comes and the call to give thanks is lost in the roar of the football game, or the bawdiness of a drinking bout. Thanksgiving Day has degenerated from a holy day to a holiday, to a hollow day. Joy, recreation, and festivity are not wrong, *per se*. But the giving of thanks must take precedence.

*Six healthy lepers, glad to be alive;  
One preferred feasting,  
And then there were five.*

Perhaps one of these men so recently snatched from the bonds of death, began to plan a gala homecoming party. His mind was busy with thought of the relatives and old friends he would invite. There was so much to be done, so many preparations. If he only had more time he would go back and thank Jesus for his new life. Perhaps Jesus would understand. And so - on to the festive board.

So it is with our generation. On this day of gastric gaitly, we worship more the gustatory god of gluttony and neglect our praises to the Most High. It is, no doubt, rather banal, to reiterate that the first Thanksgiving was not to celebrate a super crop, nor did they spread a sumptuous banquet. In fact, the spirit of this first celebration was captured in later Thanksgiving days in New England by placing five grains of parched corn at each place around the table to remind the guests that the Pilgrims lived on a most frugal diet and survived their hardships only because they were able to remain alive on five grains of corn per day.

However, in our day, we go to grandma's or grandma comes to us - and so do our sisters and our cousins "whom we reckon by the dozen." If we are not going to someone, we are preparing for someone and that makes everyone much too

busy concentrating on the annual family reunion banquet, which means in turn we are probably too busy to get to church that day. To carry out our percentages, it would be safe to say that there are nine times as many people engrossed in stuffing poultry and baking pies this morning as there are worshipping in the churches of our land. It is elementary but necessary to remind ourselves that the objective of the day is to be grateful, and not merely full.

*Five cleansed lepers; saved at death's door;*

*One thought it trivial;  
And then there were four.*

Little people will usually belittle great things. While they never miss a meal, they have contempt for the starving Asiatic if he can't survive on a handful of rice. Never having to deny themselves the essentials of life, they believe impoverished people should be content in their frugal state. Lacking a sense of values, they cannot see the worth of the gifts they enjoy and *should* be thankful for.

A guide employed at Mammoth Cave told us about two men tourists who preferred not to follow the rest of the party and slipped off along another route. They were sure they could come back and catch up with the others, but lost their way. Nor were they missed until the final count as the party left the cave. The guide, worn out from his day's work, went back into the huge cave and spent seven hours searching through the seldom-used passage ways until he found the missing men. Exhausted and confused, these men had given up all hope of ever being saved. When they were led safely to the mouth of the great cave, one of them said to the guide, "You risked your life to save ours. We want to show you how much we appreciate it," and they both gave him one dollar. They had set the value on their own lives.

*Four cleansed lepers; one rushed to see  
If property increased,  
And then there were three.*

No doubt these isolated lepers returning to an economic world were suddenly concerned about their financial status. Quite possibly at least one of these men rushed to his home to ask how his farm had yielded and if his sheep had multi-



lied. In our day he has his counterpart in the business man who diligently clips his coupons, speculates in land, and scans the daily stock market reports. His disposition depends on the rise or fall of the markets and his digestion is determined by his bank balance. Those who put the things of this world above the Kingdom of Heaven will seldom be found worshipping in church on this day of Thanksgiving.

*Three healthy lepers; one of these few  
Liked to procrastinate,  
Then there were two.*

No doubt, a great host of people in this world have sincere intentions of showing proper appreciation. Yet, somehow, time slips by and they never get around to it. They lack a discipline in their lives and the ability to redeem the time. How often, for instance, have you said, "I owe so-and-so a gift, or an invitation to a meal, or a thank-you note. I'll try to remember to do it tomorrow." One tomorrow drags along another like an endless train without a caboose and soon the year is gone by. Unless you actually express yourself by a concrete act, how can the other person know that your intentions were right? Give thanks while there is still time. Show appreciation while those who deserve it are still with you. To put it off another day may mean losing the last chance you will have. Thank your friend now. Show your appreciation to your loved ones now. Give God the praise and glory now!

*Two healthy lepers in debt to the Son;  
One sent a formal note,  
Then there was one.*

Obviously, a formal note is far better than no recognition at all. It has a real value and should have a place in every person's social life and obligations. However there is a danger in seeking to formalize all duty, even in our relation to God. Even the habit of tacking on a few "I thank you's" to our regular prayers is not enough. Gratitude is expressed in our inner attitude, not verbal platitude.

The deterioration of this American festival from a hallowed day to a hollow day is largely due to a commercialized formalism that has a tendency to usurp all religious festivals and standardize them into meaningless similarity. At

length the average man forgets the original purpose of the holiday and feels that a nod to God, and extra hour to sleep in the morning, or listening to a patriotic radio program will fulfill all the requirements of spending a Thanksgiving Day in the true American way. Even coming to church may be a hollow gesture if the grateful spirit is absent. It may mean no more than a postal card from the leper to Jesus with thanks. True thankfulness must come from the depths of one's inner citadel. It must cost something emotionally.

Thus we have disposed of nine lepers, assuming in them the various weaknesses, foibles, and flaws which we see prevalent in the present world. Although they were not "bad" people, in the general sense of the world, yet because of some lack in character, but one returned to receive the blessing that was even greater than his healing. So convinced that physical healing was the ultimate, they failed to return for the spiritual wholeness which would have been their treasure in eternity. The healing of spirit is the great gift which you receive when you return to your Lord to show gratitude. For truly, His gifts always exceed yours. You cannot give Him praise without receiving in return a new abundance of blessings.

*One healthy leper, in body made whole,  
Thanking Christ humbly,  
Was cleansed in his soul!*

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## JUNIOR PULPIT

### THE HALF HORSE

*Text: Matt. 6:24. No man can serve two masters . . .*

I know a little girl who went rushing into her home one day, to tell her mother that there was half a horse on the sidewalk out in front of the house.

Naturally, her mother thought there had been some kind of an accident and that the poor horse had been killed. Out she rushed, of course, but all she found was a fine, normal, healthy horse standing on the sidewalk with his front feet and with his hind feet in the street. He had simply moved up a couple of steps so he could nibble at a bit of inviting green grass in

a corner of the lawn. Everybody laughed at the little girl and the excitement she had caused her mother and told her that what she should have said was that there was a horse out in front which was half on the sidewalk and half in the street for we all know you can't have half a horse any more than you can have half a boy or half a girl.

We all know that, and yet, sometimes, we all, even some of the older folks, try to go through life giving only half of ourselves, half of our minds, half of our attention, half of our hearts, to what we are doing, and right there is where many of us are all wrong. You can only do a thing right when you give it all you have of yourself. You have to put your whole self into anything you do if you want it to be done right whether it is making something, studying your homework or playing at a game. The same thing is true of saying your prayers. In fact it is true of your whole life.

Just what is it that makes us like the really great people in the world? Why do we admire George Washington, Abraham Lincoln, and all that endless list of the great people in the history of our country? I'll tell you. It is because they gave all of themselves, all they had, to do the job that was given them to do.

Had any of them been half-hearted, or indifferent, or disinterested, they never would have accomplished anything of any importance and their names would not be honored today.

It calls for a sort of bravery, for being brave means forgetting yourself, your own safety, and your own comfort and convenience, for the sake of some wholesome, worthwhile purpose. That is why we think of Jesus as being the bravest of all, for He gave His whole heart, yes, He gave His life, too, so that God's will might be done.

And this same Jesus of ours once told us, "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

There it is then, girls and boys, if we are to have that courage which we would all like to have, if we are going to make of our lives something fine and good, then it means that we must be whole-

hearted in everything we do. It means giving our whole heart to - well, is there anyone more worth giving it to than to our blessed Saviour, the Lord Jesus Christ?

---

## A HARVEST THOUGHT

*Text: Matt. 6:32. Your heavenly Father knoweth that ye have need of all these things.*

We certainly do take a lot of things for granted, don't we? We come rushing home from school and are quite sure there will always be a nice snack waiting for us on the table. We assume there will always be fresh and clean clothes for us when we need them, too, and not only will there be clean socks but those big holes we wore in them will have disappeared for we take for granted that mother will have them all darned smoothly for us. We take so many things for granted, without even thinking about them at all. Now, I have an idea that our Fall Harvest service should remind us that behind most of the things we so take for granted - fruits and flowers in our yards, a rich harvest in the fields - is the love and care of God, our Heavenly Father. And so, today we are directed to look up and thank Him.

I read a book written by a doctor not long ago. It was *A Doctor's Odyssey*. In that book the doctor had some interesting chapters on the fearful disease called leprosy, which helped me to understand the beautiful way Jesus touched the lepers and healed them. The author of the book says it is common for those who have the disease to feel no pain. Long, long ago, he says, William of Tyre told how it was discovered that Baldwin, son of Amory, King of Jerusalem, was a leper. One day the future king was playing with the other boys, and they were badly scratched. The others cried, but Baldwin did not. At first his tutor thought he was being very brave not to cry, but soon he found out that Baldwin had felt no pain like the others. His arm had no feeling in it at all. It was asleep with leprosy, the dread disease.

That sounds awful, I know, but it is not nearly so fearful and horrible to God, when we receive His good gifts, "nightly sleep and daily food," and know no feeling of gratitude to Him. How disappointed you feel if you save up your money and buy a



present for some dear one, and they take no interest in it at all! Don't you think God is hurt too, when we forget to say "Thank you, God"?

But the Harvest time says something else to us. It reminds us of how faithful God is. Once again He has fulfilled His promise of seedtime and harvest. He never fails us.

Do you recall the story of the White Knight in Lewis Carroll's book? He tried to be armed against every possible emergency that might befall, even to carrying a beehive and a mousetrap? So do some people try to take precautions, so that nothing will happen to them that they cannot handle. The wisest people, however, know that no one can foresee the future, but they do know that every foot of the way God will be near, and that He will never fail them.

When you have been in the country, I presume you have seen in some of the fields, a queer figure dressed in an old coat many sizes too big, with a dirty hat pulled down over his eyes, and arms that stuck out straight. What is that figure? A scarecrow! But it does not always scare crows away. Why is it there? Because generation after generation, for many, many years there have been these odd figures in our fields. Once upon a time these were gods of the fields. And the farmer and his family stood before them and offered gifts and prayers for a good harvest. Long after people forgot why the god of the field was there, men still set them up, and gradually called them scarecrows.

You and I know we need not set up a god in the field, we need not wear a mascot, to make sure that all will be well in the future. We have a Father we can depend on, a God who will take care of us, whose love is always round about us.

One day Cardinal Gibbons told Chief Justice Taney that he always felt a certain embarrassment when he saw the distinguished jurist in the Baltimore cathedral when he was preaching. Said Chief Justice Taney, "I always listen to the Lord's appointed with attention and reverence. I regard all sermons as good when Christ is extolled and virtue praised. Indeed, I never heard a bad sermon in my life."

# ILLUSTRATIONS

JOHN H. JOHANSEN

## SIFT YOU AS WHEAT

*Text: Luke 22:31-32. The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.*

What is meant by "sift you as wheat"? When a farmer selects his seed-wheat for planting, he runs it through what is known as a "Wheat Cleaner." This is a machine with four or five wooden trays, each one with a wire screen of a different mesh. The wheat falls from one tray to another until the last tray is reached. Nothing is there but the best grains and these the farmer uses in planting his fields. In order to have a good crop of wheat he must plant nothing but the best seed.

Our trials and testing times can be compared with the various trays in the "Wheat Cleaner," each designed for a different purpose. Sometimes we feel that these siftings are beyond our strength to endure but we are strengthened by Christ's word to Peter, "I have prayed for thee that thy faith fail not."

*O Jesus, I have promised  
To serve Thee to the end;  
Be Thou forever near me,  
My Master and my Friend.  
I shall not fear the battle  
If Thou art on my side,  
Nor wander from the pathway,  
If Thou wilt be my Guide.*

## WHEN THE BLAZE IS YOUNG

*Text: Matt. 26:41. Watch and pray that ye enter not into temptation.*

One method of dealing with forest fires is to drop a few parachute workers, equipped with steel helmets and padded suits, shovels and axes, near a blaze when it is first sighted from the air. These men can conquer a small fire which in an hour could not be handled by a hundred fire-fighters.

It is much easier to resist temptation if we deal with it before it has had an opportunity to make destructive headway. We think of temptation in terms of more

recognized and obvious sins. But the temptation to do less than our best, the temptation to leave the words of praise unspoken, and the temptation to nurse petty resentments and fears have a way of growing into habits that are hard to control. If we do nothing to check it at the start, today's petty temptation becomes tomorrow's major struggle.

Long ago James wrote, "Behold, how much wood is kindled by how small a fire." Also, concerning the power which comes to a person who overcomes temptation, he wrote, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love Him." One of the fruits of the Spirit is self-control.

---

### SOMETHING BETTER

*Text: James 1:22. But be ye doers of the word, and not hearers only, deceiving your own selves.*

An old Scottish elder, who was faithful in church attendance, but the cause of a great deal of trouble among the members, told his pastor one day, that he was going to pay a visit to the Holy Land. "And when I get there," he said with great enthusiasm, "I'm going to climb Mt. Sinai, and read the Ten Commandments from the top of it." "I can tell you something better to do," his pastor replied, "Stay home and keep them."

It's a grand thing to know Scripture by memory, but grander far to know it by heart. "Be ye doers of the word, and not hearers only" is an admonition that never grows old and is always needed.

---

### SAVED FOR SERVICE

*Text: Luke 22:26. He that is greater among you, let him become as the younger; and he that is chief, as he that doth serve.*

Just what do we mean by service? It may be holding an office in the church, teaching in the Sunday School, singing in the choir, training for service in the training Union, visiting and soul-winning. It may mean faithfulness in attendance and giving. It could mean a number of worthwhile things. . . but, essentially it is the use of life, stewardship. In some form or another, large or small, prominent or ob-

scure, the opportunity is before each of us.

It means putting self in the background and putting Christ first. It means interest in others, the passion for lost soul. It is only through the personal service of Christian people that many of our community will be led to a closer relationship with the Saviour.

An old potter who was shaping the clay into a desired shape with his hands, was asked by a visitor, "Why don't you have a machine to do that?" The old potter replied, "We have tried all sorts of machinery, and failed, somehow it needs the human touch."

God has work that cannot be done by machinery, nor does He need it when there are so many of His children who should be ready with the "Human Touch."

### THE FIRST GREAT CAUSE

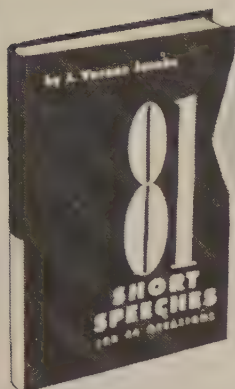
*Text: Psalm 90:2. From everlasting to everlasting thou art God.*

An elderly Negro, somewhat frail looking and carrying a homemade box under his arm, stepped from a train in Washington, D.C. Dr. George Washington Carver, of Alabama, was on his way to the House of Representatives, at the invitation of the government of the United States, to tell the story of the peanut. He held the House enthralled as quietly he talked about this storehouse of divine wonders. He told how the great Creator had unlocked the door of that storehouse to the faith of a humble industrious Negro who had dared to trust Him. From his homemade box he produced face-powder, milk, printer's ink, axle-grease, and others of the three hundred articles he had obtained from peanuts.

To a Senate committee, when asked, "Where did you learn these things?" he answered, "From an old Book." "What book?" His reply, "The Bible." "Does the Bible tell about peanuts?" he was asked. "No, Mr. Senator, but it does tell about the God who made peanuts. I asked Him to show me what to do with them and He did." Thus did the great man state the Source of all true knowledge. The knowledge of God as revealed in the Bible is fundamental, if one would be truly educated.

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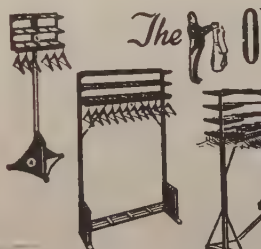
## SAFE AND SECURE

*Text: 1 Peter 1:21. That your faith and hope might be in God.*

In ancient China the people desired security from the barbaric hordes to the north so they built the great Chinese Wall. It was so high they knew no one could climb over it, and so thick nothing could break it down. They settled back to enjoy their security.

During the first hundred years of the wall's existence, China was invaded three times. Not once did the barbaric hordes break down the wall or climb over the top. Each time they bribed a gatekeeper and then marched right through the gates. The Chinese were so busy relying upon the walls of stone that they forgot to teach integrity to their children.

People today still very much want security. Some advocate the building of strong fortifications and the development of super-weapons. Others see the importance of promoting friendships among young people of all nations, and the sending of missionaries. When statesmen sit down to draw up a world charter will it make any difference whether or not they are Christians? A mere scrap of paper can prevent a world conflict if statesmen are men of good will whose faith and hope are in God.



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*David said, Can I bring him back again?  
I shall go to him, but he shall not return  
to me. II Samuel 12:16-23.*

*Jesus said, Let not your heart be troubl-  
ed. . . I will come again and receive you  
unto myself; that where I am, there may  
ye be also. John 14.*

*As hopefully I say 'good bye'  
To flowers in the fall,  
So when my Christian friends  
respond  
To their home-going call,  
Although they pass beyond my  
sight,  
And oursweet discourse ends,  
My faith assures me they still  
live,  
My own dear loving friends.*

*The springtime brings my flowers  
Each perfect on its stem.  
But O, my friends they come not  
back;  
Instead, I go to them.  
Some happy day with Christ our  
Lord,*

*His glories we shall share;  
And reunited, we shall praise  
The grace which brought us  
there.*

*Cecil F. Wagstaff*

## CONFESSIONS OF A SCIENTIST

*"I no longer believe that the ap-  
proach of a size-up-and-solve  
will produce a formula explain-  
ing all natural phenomena. As  
many scientists are beginning to  
recognize, the more knowledge  
we accumulate, the clearer it be-  
comes that science is unlikely  
ever, to lead us to an orderly  
arrangement of nature's ways.  
The relationship between man  
and the universe has come to  
interest me more than the one  
between nucleons and mesons."*

*Dr. Wm. Pollard  
Oak Ridge, Tenn*

*A parson wrote to his bishop asking him  
to come and hold a 'quiet day.' The bish-  
op declined, saying, "Your parish does  
not need a quiet day; it needs an earth-  
quake."*

## BOOKS

THE PREACHER AND HIS AUDIENCE, by  
Webb B. Garrison, Revell. 285 pp. \$3.00.

This is more than a volume on Homiletics. It deals with every phase of the minister's pursuits in preparing and delivering his sermon. It does not limit itself to the pulpit but is concerned with comprehensive study and the methods which best expedite it. The author deals with language and the meaning of words. He makes clear the necessity of simplicity. This volume is concerned about the motives of a sermon, and reveals the technique by which these motives can be evaluated.

Dr. Garrison, who is assistant dean of Emory University's Chandler School of Theology, gives great consideration to the listener. Why does a person come to church? What must be said or done to attract and hold his attention and influence his life? The language, gestures, techniques of preaching, the illustrations, recommended source material, are all brought under surveillance. The book is one of the best presentations on the subject offered in many years. Dr. Garrison has made an invaluable contribution to preaching and to the life of a minister and his effectiveness with his people.

*A. Wallace Copper*

PREACHING ANGLES, by Frank H. Caldwell  
Abingdon Press, 126 pp. \$2.00.

This book is decidedly different and fresh. Dr. Caldwell convincingly presents thirty distinguishable angles to this art of the pulpit. He clarifies in the introductory chapter the assumption on which he bases the remaining chapters and then writes in such a way as to send his reader back to his Bible and to literature and life renewed with vigor and eagerness.

As the author uses the term *angles* it means "that technique, procedure, approach or idea which gives to a sermon a distinctive character calculated to make the central thesis or message so attract and hold the attention of the hearer as to become to him impressive and memorable." If the reader of this book will use it as the author intends, his hearers will not soon forget the sermons he preaches. This is a much needed book in a day when the pulpit has taken a prominent place in American scene again.

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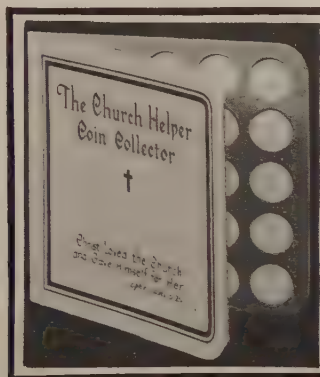
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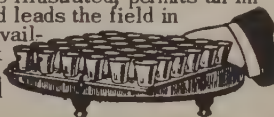
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in grasp and treatment of extraordinary character. Some of the chapters seem to be extended expositions. However none-the-less effective for their greater length. His chapters on *The Advantages of Atheism*, *The Materialism of Christianity* are excellent examples of his ability to deal with great themes thoroughly and thoughtfully. It would be very hard to say which of these sermons is the superior, as they all carry conviction, truth and inspired utterance, but worthy of special mention are *Possessing And Possessed*, *I Couldn't Care Less*, *Past, Present, Future and God*, and *Is Life A Matter Of Luck?*

Every preacher will find plenty of challenge in this column, both in the area of Christian doctrine and in the realm of preaching excellence. Every layman will be helped in the way a good sermon is intended to help.

John W. McKelvie

THE DEVELOPMENT OF NEGRO RELIGION, by Ruby F. Johnson. Philosophical. 202 pp. \$3.00.

Here is a highly informative volume for all concerned with one of the most explosive of present-day social issues. All pastors who, like this reviewer, hold pastorates in areas with large negro populations, will welcome this suggestive work, for it will help them to understand these people and the nature of their religion. The portion dealing with emotionalism is invaluable. The entire work is most readable, for both pleasure and profit.

W.G. Sherman

MY SECOND VALLEY, by William Gouloozee Baker. 170 pp. \$2.50.

A companion volume to the author's *Victory Over Suffering*, growing out of his severe illness of 1947, the present volume is the result of the recurrence of his former illness, given as a personal testimony of thanksgiving to the Lord, and embodying material from some 1200 other patients, largely from a questionnaire. The first part, *Affliction By The Grace of God*, has five chapters, each with a Scripture text and testimonies under heads such as *Pioneers of Prayer*, *Points of Prayer* and *Precepts on Prayer* and selected poems for the chapter *The Prayer Bank*. The second part, *Affliction Unto the Glory of God*, also has five chapters and a similar make-up. The writer has found victory in suffering as is seen in his patience, sympathy and understanding, which he sees as the blessings of suffering which conforms one to the will and purpose of God.

Claude Richmond

NEW TESTAMENT STUDIES, by C.H. Dodd. Scribners. \$3.00.

This book contains eight papers by one whom many consider the outstanding New Testament scholar of our day. All of these chapters are reprints of earlier works, some of which were written as long as twenty years ago. Since most of them appeared in learned British journals however, it is doubt-



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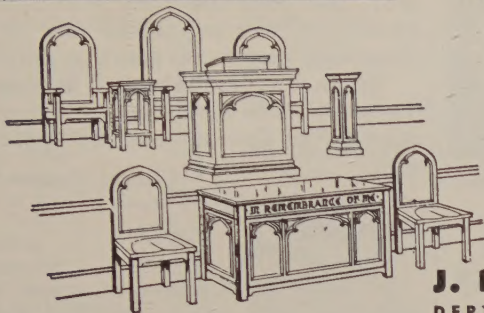
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ful if many Americans have ever read them. Professor Dodd admits in his preface that he has made no effort to bring them up to date, but although he is aware that later light has been thrown on some of the subjects, he feels that his original contributions are still relevant.

The first three articles deal with the pre-literary background of the Four Gospels, including a discussion of "A New Gospel," consisting of four small fragments of papyrus which was published by the British Museum in 1936. Professor Dodd reproduces the Greek text together with his own translation, and relates it to the Synoptics and John. The next two papers deal with the mind of Paul and discuss at great length the hypothesis of an Ephesian imprisonment. The final three essays are in the field of Biblical Theology, two being reproductions of the Ingersoll Lecture on the Immortality of Man, delivered by Professor Dodd at Harvard University in 1935 and 1950.

This book is for ministers who would widen the horizons of their thinking and study. It is not without practical value, but it is written in the "classical tradition" and requires a good reading knowledge of Greek and Latin to get the most out of it.

*Thomas Franklin Hudson*

## HEARTS - EYES (From page 297)

round, ostentatiously, so that people on the street may have their attention drawn to your goodness. And after you pray, use the same forgiveness toward those who have wronged you as you expect to receive from the Lord whom all of us daily wrong.

Third, the motive for self-denial is the betterment of our own souls, and not the approval of men. Do not let others know

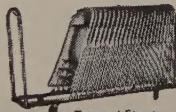
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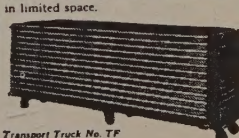


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about you self-denials, or its beauty is  
lost.

On the other hand, some folks seem so  
afraid that men may see them giving that  
that never give, so afraid that others may  
hear them pray that they won't pray, so  
afraid that their self-denial may be talked  
about that they never practice self-denial.

These are good things to be done; God  
wants us to do them; but do them for the  
approval of God and not the applause of  
men.

*Charles Haddon Naber*

## TESTIMONY

(From page 296)

It would be a power to create out of  
their old evil life a new and righteous  
life. So it is with us. Out of the evil life  
which we have lived, at the forgiveness  
of our sins and the coming of the Spirit  
there springs a new life. Now, the Apostle  
having experienced it for himself, can say  
"If any man be in Christ, he is a new  
creature; old things are passed away  
behold, all things are become new."

This three-fold testimony which John  
bore to Jesus is the testimony of the  
Christian today. At the feet of Jesus he  
lays his spiritual allegiance. To Jesus  
as the Lamb of God who alone can take  
away human sin, he points the weary  
hearts of men. Through the power of the  
sin-bearing Lamb he lives a new life in  
the power of the Holy Spirit. He joins in  
saying with John, "I have seen and have  
borne witness that this is the Son of  
God."

## HERITAGE

(From page 295)

can help start a trend back to more reg-  
ular church-going among our friends. We  
can if we will!

The Lord's Day is not a day for "load-  
ing around." *It is a day for presenting  
ourselves and our families to God.* This  
is something that should be done daily,  
but it is much more likely to be done  
daily if it is done with special care and  
emphasis on Sunday. This is something  
that should be done at home, but it is  
much more likely to be done at home, if  
it is done with special emphasis in  
church. We can take time to present our-  
selves to God, if we will. We can recov-  
er the power of a great heritage!



<b>GENERAL</b>		Ordination	298
Attendance	293	Parish Activities	299
Book Reviews	316	Pict-O-Graphs	299
Church Building	290	Thanksgiving	302
Church Methods	298		
Church Paper	298	<b>SERMONS</b>	
Communication Set	299	Adam's Apple	307
Communion	306	<i>Sherman</i>	
Editorial Columns	297	How Shall I Pray	303
Fire Equipment	301	<i>Macatney</i>	
Forgiveness	296	Then There Was One	309
God's Presence	297	<i>Tiemeyer</i>	
Harvest Home	301	With Him (Communion)	306
Illustrations	313	<i>Richmond</i>	
John The Baptist	296	<b>JUNIOR SERMONS</b>	
Junior Sermons	311	The Half Horse	311
Leadership	297	Harvest Thought	311
Missions Day	298		
Ordinations	298	<b>ILLUSTRATIONS</b>	
Parish Activities	299	First Great Cause	314
Prayer	303	Safe and Secure	315
Sermons	303	Saved for Service	314
Temptation	307, 313	Separated	316
Thanksgiving	302, 309	Sift You As Wheat	313
		Something Better	314
		When Blaze is Young	313

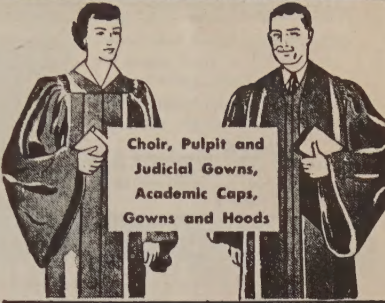
<b>ARTICLES</b>		<b>SCRIPTURE TEXTS</b>	
Waning Power of Great Heritage, <i>Roblee</i>	293	I—Illustrations	
John's Threefold Testimony, <i>Skeath</i>	296	S—Sermons	
		Gen. 3:6 (S)	307
<b>EDITORIAL COLUMNS</b>		II Sam. 18:5 (S)	303
Hearts And Eyes	297	Psa. 90:2 (I)	314
Ray of Light	297	Matt. 6:10 (S)	303
<b>CHURCH METHODS</b>		Matt. 6:24 (JS)	311
Achievement	301	Matt. 6:32 (JS)	312
Church Paper	298	Matt. 26:41 (I)	313
Communication Set	299	Mark 9:2-8 (S)	306
Everyday Living	299	Luke 17:11-19 (S)	309
Fire Fighting Kit	301	Luke 22:26 (I)	314
Harvest Home	301	Luke 22:31 (I)	313
How to Live	299	James 1:22 (I)	314
Cover Picture Story	300	I Peter 1:21 (I)	315
Missions Day	298	II Peter 1:12-19 (S)	306

## WRITERS IN THIS ISSUE

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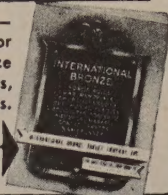


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